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THE
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Vol. XV, No. 1 FEBRUARY, 1956

Language About the Church

A Preliminary Essay

"Tropes and figures have bulked so largely in treatises on rhetoric and composition that it seems strange to ask at this late date what they are and why they are used, yet I have never found a work which to my mind gave a simple and satisfactory explanation of their use, showed why and how it was we come thus to extend the range of our vocabulary, to make words play more parts than they were primarily designed for."

—Sir Herbert Grierson, *Rhetoric and English Composition* (Edinburgh, 1945).

"Ce n'est pas assez de savoir la Theologie pour ecrire de la Theologie: il faut encore savoir ecrire, qui est une seconde science."

—Jean-Louis de Balzac, 1597-1664, quoted by Grierson.

The demand for an extended enquiry into the nature of Christian language can be heard from all sides: lexicography and other critical studies have provided Biblical material on which such an enquiry can set to work; philosophers have recently spent much time on linguistic analysis and by now have sharp tools to put at our disposal; evangelism requires that we consider problems of communication and "demythologisation"; and theological controversy — especially on the doctrine of the Church — cries out for a new appreciation of the kind of language which we are using. But having observed the need for a reconsideration of the nature of Biblical language, and in particular of New Testament language about the Church, the enquirer is necessarily bewildered in his search for the appropriate starting-point. The Church is called so many things in the New Testament, and particular churches are addressed by a variety of names: it seems impossible to reduce this language to any order. One broad distinction may, however, be made: that between names and titles, qualifications and descriptions of the Church which are related to some wider scheme of thought or series of events,

and those which only have a limited scope and temporary reference. We shall be helped to this distinction if we recollect a method of analysis which is common in Shakespearean studies.

When Professor W. H. Clemen in his book *The Development of Shakespeare's Imagery* begins to discuss the plays of the middle period, he writes: "When Shakespeare employed imagery in his early histories and comedies, he used it, as we saw, either for decorative purposes, to intensify the expression of the emotions, or to present thoughts of a general nature in epigrammatic form. The significance of the imagery was often restricted to the situation of the moment in which it was used; only rarely did it point beyond this situation to the coming events of the drama. These images still lacked a clear relationship to their place in the dramatic structure. Hence we could quite disregard whether they occurred in the first or in the last act. The more Shakespeare becomes a conscious dramatic artist, the more he employs them for dramatic purposes. The images gradually lose their purely 'poetic,' often extraneous nature and become one of the dramatic elements."

It is perhaps permissible to suggest that an analagous distinction can be found in the New Testament. Some of Paul's language has an "extraneous" character, or is purely *ad hoc*. For instance Paul writing to the Thessalonians compares himself in one short passage (I Thess. ii) to a nurse (7), a father (11), and an orphan (17): he is using language which only has reference to this particular situation; he finds a number of ways of describing his attachment to them. This language is metaphorical in the simple sense acknowledged by Fowler in *The King's English:* "Strictly speaking metaphor occurs as often as we take a word out of its original sphere and apply it to new circumstances." When, however, Paul says of Christ that "he is the head of the body, the Church" (Col. i:18) his language assumes a relation between what is said here and what has been often said and understood elsewhere. The phrase presupposes awareness of the drama of our salvation; it does not simply heighten the emotions or illustrate this one situation, it has dramatic purpose in referring this one situation to a total scheme or structure of saving events.[1]

1. It would, I think, be possible to argue that there is a development in Paul's imagery. His use of images in the early letters has more of this extraneous quality; the later letters (II Corinthians, Romans, Colossians, Ephesians — if allowed) show a more constant reference to the structure of the drama of salvation. But this is not necessary to our present argument.

To establish the correct classification of every reference to the Church to be found in the New Testament would be too long and tedious a process for the present essay. In an important essay, "Some remarks on the Church-idea in the Second Century,"[2] Professor de Zwaan refuses to speak of definitions of the Church in the New Testament: "It is the nature of definitions that they hardly apply to *living* things, a class to which the Church somehow belongs." He prefers to speak of "the various ways in which the authors of the New Testament have qualified the idea of the Church." "The general idea," he suggests, "seems to have sprung from the imagery of Jewish eschatology under the influences of at least two impulses from the side of the new Israel. The one was the centring of the Messianic expectations in the Risen Christ, the other the manifestation of the Spirit in the earliest Christian communities. By these the New Israel differentiated itself definitely from those of the older faith." Few (one supposes) will disagree radically with this description. The starting-point for an understanding of the New Testament Church's self-awareness is Israel, but Israel not simply understood as a historical phenomenon but as an eschatological reality. That is to say, "the earliest Church regarded itself as the congregation of the end of the days":[3] she did not see herself as that Israel whose life could be assessed at any moment by cutting the tree, reading her age by the rings in her trunk and estimating her health by the sap exuding from her bark; she did not see herself as men see Israel, but as God would restore, redeem and renew her. Hence the force of the disciples' question to the Risen Christ: "Lord, dost thou at this time restore the kingdom to Israel?" Hence the tendency of the early disciples to cling to Jerusalem and to await the return of their Lord to the Temple.[4]

If the starting-point is the New Testament Church's self-awareness as the Israel of the last days, it must immediately be added (as de Zwaan suggests) that this Israel is re-shaped in the imagination of men by the twin impulses of the Risen Christ and the gift of the Holy Spirit. These two phenomena, working on the old world of faith and hope (or trust and expectation) brought into being the idea and actuality (or reflected-upon event) of the

2. In **Aux Soures dela Tradition Chretienne,** melanges offerts a M. Maurice Goguel (Paris 1950).
3. Bultmann **Theology of the New Testament** Vol. I pp 37-42 (E.T.)
4. So Bultmann op. cit. pp 37-8 and W. Manson **The Epistle of the Hebrews** pp. 25-27.

Church. Professor de Zwaan's way of expressing this may sometimes appear a little too intellectual and self-conscious; and when he speaks of qualifications of the idea of the Church we might prefer to speak of the images which built up the picture of life in the Church for believing men and which held them in its fellowship at levels deeper than those of self-consciousness. De Zwaan suggests that five such qualifications, or — as we would prefer to say — five images provided means whereby men in the Church were put into a new relation to God and their fellowmen. The basic experience was of living in the Israel of the last days in a fellowship which was in communion with the Risen Christ and which was indwelt by the power of the Spirit; but what this meant was developed in five directions in language which, for present purposes, we shall call imaginative in that it works on the imagination. We shall now investigate these five dominant images, and enquire if they are of the same or different kinds and what jobs they *do* in and for the life of the Church. In this investigation we shall take the liberty of modifying slightly Professor de Zwaan's classifications, and we shall have to make many exegetical assumptions. A fuller treatment would provide more discussion of processes, but for necessary reasons of brevity we shall at present have to content ourselves with dogmatic statement of conclusions. Like schoolboys doing arithmetic we shall seek to give answers without necessarily showing all our work.

I

We have seen that the basic presupposition of the Church's life is that she is the Israel of God. The first way in which such language is qualified is by saying that she is *the covenanted people of God.* The first dominant image is that of the exodus, the desert wanderings and the promised land. It is scarcely necessary to demonstrate the wide spread of this language through the New Testament documents. It is perhaps sufficient to try to elucidate the characteristics of this language: it has three notes:—

(i) The Church is a people of God who have their exodus and Sinai behind them in the cross of Christ and the outpouring of the Holy Spirit.

(ii) The Church is the pilgrim people of God who even now live on and by God's grace. Like Israel it is not a nation *(goi=ethnos)* but a people *('am=laos);* but it is not only like Israel, its life is continuous with Israel whose fathers are *our*

fathers (I Cor. x:1). The Church is *the* people of God, of whom it has always been true that the basis of its life is neither race nor inheritance, as with other nations (*ta ethne,* the Gentiles); nor the will of man, as with a voluntary society; but God (John i:13).

(iii) The Church is the pilgrim people of God with a forward look and a hope. Before it lies an inheritance and a rest. It is an eschatological community not only in the sense that it is the Israel of the last days, but also in that it looks towards the consummation of all things at an hour which still lies in the future.

Almost every part of the New Testament speaks of the Church in this way: it was clearly part of the early Church's self-consciousness to speak thus; it is a mode of expression much beloved and developed by the apostle Paul; the synoptists use this conviction to control the presentation of their message; the Johannine literature, in the Fourth Gospel and the Apocalypse, makes its own uses of it; and I Peter depends upon and expounds this as the basic fact of Christian existence. The sacraments in particular show the Church's life as having this dynamic movement from (i) exodus, through (ii) the fellowship of grace, towards (iii) the promised land.

Our question is: what does this language *do* for the Church? Our answer must be: the image of the Church as the covenant people of God gave and gives to the Church a sense of historic mission and destiny, all of which, past, present and future is in the hand of God. It provides the Church with a myth about her history.[5] We might say that this language is mythological for two reasons:—

(a) First, because we have become accustomed to have the word myth used to describe a dramatic or pictorial presentation of the truth. In the broad sweep of a nation's history, as recounted in the present, is to be found its sense of vocation and destiny. This is the mythology of its history. The Church has such a mythology, by which must be

5. The word myth is one surrounded with difficulty. I am not, as far as I know, using it here in the same sense as that in which Bultmann uses it—though even Bultmann does not always seem to adhere to one meaning of the term, and his crictics use it in even more varied senses. I am not aware of any attempt to analyse systematically the use of the word in modern theology. I am most grateful to Mr. Sam Goldberg of the English Dept. of the University of Melbourne for drawing my attention to an illuminating article by Mr. Wallace W. Douglas on 'The meaning of "myth" in modern (literary) criticism' in **Modern Philology**, May 1953. A parallel article is required.

understood not a distortion of what has happened but an interpretation which speaks of high calling, judgment and final destiny. What we are given is not only what is to be learnt from our past but also what is to be expected of our future: from them we begin to learn the significance of our present.

(b) This leads to the second reason for using the word myth, one more in accord with its original use. "Myth," as its derivation would suggest, was originally the spoken part of a ritual act. Dr. S. H. Hooke speaking of the pattern of ancient religions summarises the matter: "In the ritual the myth was the spoken part which related the story of what was being done in the acted part, but the story was not told to amuse an audience, it was a word of power; the repetition of the magic words had power to bring about or recreate the situation which they described."[6] If we substitute in that sentence the word "Biblical" for "magic" we have a description of the Christian liturgy built upon the repetition of the psalms, the reading of the scriptures, the words of institution of the sacraments, the offering of prayer and the blessing of the people in the words of holy scripture. The Hebrew understanding of the-word-which-does-something involves belief in the power of the myth; and that belief has been taken over by the Christian Church, which in her articulate worship stands as Israel where Israel stood and looks to the consummation of Israel's life.

This language about the Church is then best described as mythological because it places the Church in a new and true relation to her origin and destiny, under God.

II

The first series of qualifications of the Church as the Israel of God were organised around the images of the Exodus, including the Passover, the wilderness-journey, Sinai-Torah and the Promised Land. This series essentially suggests movement: the origin, the crises, the supreme crisis and the destiny of the people of God. In contrast the second qualification is organised around an image with two focal points, the sanctuary and the sacrifice: for the Church is *the Temple of God.* If the first series is dominated

6. **In the Beginning,** Clarendon Bible O.T. Vol. VI p. 18.

by the Exodus, the second has as its great image Mount Zion: it was the place of the Lord's presence; it was the place of approach to God by means of priesthood and sacrifice. When the author of I Peter adds to his description of the Church as the covenanted people of God that of the Church as a building — *living stones, a spiritual house for a holy priesthood to offer up spiritual sacrifices, acceptable to God through Jesus Christ* — he is not changing his metaphor from that derived from a historical community at a particular point in their history to that derived from a physical building. The shift is rather from the Exodus event with all that that implied for Israel to the image of Zion with all that that implied. Mount Zion was the earthly dwelling place of God, and the place where sacrifice was offered.

It is again unnecessary, and in any case impossible within the scope of this article, to refer to the many uses of this imagery in the New Testament writings. We must be content with stating dogmatically that whenever "building" metaphors are used of the Church there is a prima facie case for asking if the image of Mount Zion is not in the background. More necessary for our present purpose is to enquire: how did Christians come to apply these terms to themselves? This may help us to our further question: what kind of language is this? What is it designed to do in and for the Church's life? The answer to the first question is twofold:—

(i) The Christian Church regarded itself as the Temple of God because (a) of what Jesus had taught about the relation between his coming, his death and resurrection, and the Temple on Mount Zion; and (b) of what they came to understand painfully as a consequence of the martyrdom of Stephen and the expanding world mission of the Church, of the significance of that relation. From chapter xi onwards Mark's Gospel is much pre-occupied with the passing away of the Temple and its replacement by worship centred upon Christ and characterised by faith (xi:22-24). The blasting of the figtree, the cleansing of the Temple, the parable of the wicked husbandmen, the apparently not entirely false accusation of the false witnesses (xiv:58; xv:29-32), the veil of the Naos rent in twain (xv:38), all suggest an essential antagonism between Christ and the Temple on Mount Zion as it is.

This view is confirmed by other parts of the synoptic tradition; *I say unto you that one greater than the Temple is here* (Mt. xii:6); the lament over Jerusalem (Mt. xxiii:37-39/Lk. xiii:34-35) which Matthew places just before the apocalyptic discourse taken over from Mark xiii; the Lucan lament put in after the Triumphal Entry (Lk. xix: 41-44). Only in the mouth of the false witnesses, however, in all this is there a suggestion of that which goes beyond destruction of the old and replacement by the new. The word quoted by the false witnesses (a reconstruction of the early Church?) speaks of the *restoration* of the Temple, which will be a building not made with hands. This thought is taken up in the Fourth Gospel where we come upon a tradition of a saying of Jesus which that author certainly takes to imply that Jesus' own resurrection *soma* is the restored Naos (ii:19-22; cf. iv:20-26).

The transfer of the earthly dwelling place of God where sacrifice was made for sin from the Temple on Mount Zion first to a person, Jesus the Christ crucified and risen, and then to the community of his followers was so radical that it is small wonder that the adjustment took some time to become effective in the lives of the disciples. As has recently been argued again by Dr. William Manson, the necessary shock of realisation came upon the primitive Church as a result of the witness and work of Stephen and the emergence of the gentile mission. This leads to the second factor making for the application of the terminology of Zion to themselves:—

(ii) The conviction that their fellowship was the place of God's presence and of effective reception of the benefits of sacrifice was borne in upon the Church in their controversy with the Jews and their pagan neighbours. To Jew and Greek alike it must have appeared odd that Christians had no obvious place of worship, no physical sanctuary, no bloody sacrifice. The Christian answer was, briefly, that they had both in their fellowship and their worship — or perhaps we ought to say in their worshipping fellowship.[7] "The whole burden of the epistle (to

7. For evidence on this second point see C.F.D. Moule, J.T.S. Apr. '50.

> the Hebrews)," says Professor Moule — to take but one of his examples — "can, accordingly, be epitomized in two resounding *echomen's:* we *have* a high priest, we *have* an altar: santuary and sacrifice are ours: viii:1, xiii:10." Here too perhaps we have the clue to Paul's use of sacrificial imagery in the treatment of most ordinary and extraordinary Christian acts: of Christ (Eph. v. 2); of Christians (II Cor. ii:5); of the Philippians' gift to Paul (Phil. iv:18); of the conversion of the gentiles (Rom. xv:16; Phil. ii:17); of the apostle's own devotion and service, his priestly ministry (Rom. i:9, xv:16).

The image of the Church as *Naos Theos* gave the Church then a sense of immediate presence and sanctifying power of God. Polemically this was necessary to her to answer Jews and gentiles alike who asked: Where is your sanctuary? your place of sacrifice? Is there a real presence of the divine, a real sacrifice offered in your worship? To this the Church replied — perhaps most majestically in the epistle to the Hebrews, but in almost every strand of her written tradition — that we have a place of the presence of God: the body prepared by God of one who would come in obedience to perform what sacrifices were unable to achieve. His followers in whom he dwelt were the Temple of the Holy Spirit.

How shall we rate this language? What does it do to the life of the Church? One contrast is obvious: where the Exodus-imagery tends to be horizontal, pointing the Church to her origin and destiny, this language always brings the Church into the vertical dimension of her existence. If we may be allowed to speak of "covenanted people" as the historical myth of the Church's existence, this talk of the Church as Temple of God provides her with the beginning of her mysticism. Here is the divine presence, the means whereby mortal and sinful man may worship the God of glory. This is perhaps best described as symbolic language. A symbol, as its derivation would imply, throws things together. Here in the life of the Church God and man are brought together in a place of atonement. On earth there is need for a *semeion* of God's presence. In the heavenly Jerusalem, at the end, there will be no Temple, *for the Lord God Almighty and the Lamb are the temple thereof* (Rev. xxi:22). Meanwhile the Church on earth symbolises that Jerusalem: in her life men meet the Almighty, and the Lamb takes away the sin of the world.

III

In dealing with the second series of qualifications of the Church's life as Israel we have been unable to avoid touching lightly and in anticipation upon the third image of the Church's life, *the body of Christ*. This description of the Church has been subject to the most minute investigation, its sources discussed, and the legitimate inferences to be drawn from its use have been analysed. Lately we have been given two particularly valuable Biblical studies in English by Dr. J. A. T. Robinson and Dr. Ernest Best;[8] and Dr. Best gives some attention to current discussion (or perhaps we should say affirmation and counter-affirmation) on the force to be attached to this image — "mere" metaphor or "literal" truth, or, as the publishers' blub puts it, metaphorical or ontological language?

Without attempting the impossible, a summary of recent exegetical comment on the relevant passages, it may for our present purposes be important to bear in mind the following considerations:—

(i) The phrase *may* have taken shape in Paul's mind as a convenient figure of speech by which to convey to the Corinthians the need for diversity within unity in the Christian Church; but it did not stop there. Even if this were the original context or occasion of its introduction, it is clearly one of the creative, developing images in Paul's vocabulary. It quickens his imagination: something comes to life under his pen. This is not ornamental language but language which is integral to the understanding of the Church's nature.

(ii) To put it no earlier or higher, Paul at least allowed the sequence — *soma christou*=the flesh and blood of the incarnate Jesus; *soma christou*=the eucharistic elements; *soma christou*=the fellowship of the Church — to develop. He was not afraid of this sequence and we do well not to run away from it.

(iii) We note, however, that for Paul the phrase is *soma christou*, not *soma Iesou*. This must mean at least two things:

(a) The qualification or image, as surely as those related to the Exodus and the Temple, is embedded in the life of Israel and of Israel's hope. Here in the Church is mankind in the solidarity of its existence created for God (see Robinson

8. J A. T. Robinson **The Body** (Studies in Biblical theology, S.C.M. Press 1952); Ernest Best **One Body in Christ** (S.P.C.K. 1955).

on *soma* and *sarx* in relation to the Hebrew *basar)*, now found in the Messiah.

(b) Paul's whole gospel has to do not with the earthly Jesus but with the heavenly Christ. In other words the historic centre of our faith is not a static moment in the past, but a person who has fulfillingly passed through history to a new plane of relationship with his disciples (II Cor. v. 16-17). The body of Christ is therefore inalienably the body of the living Christ. It is to impoverish the image, even to distort it, to think of it simply as a reminder of what the Church must be like — like its historic master. This one might call subjective horizontal thinking. On the other hand it is equally a distortion to think of the image as a way of expressing the Church's continuation of the ministry of the historic Jesus — an extension of the incarnation, as it is sometimes put. This is objective horizontal thinking. The full richness of Paul's language will be missed if we forget that for him Christ is always present in and with his people; for he is, in the words of the Apocalypse, the Living One.

In view of all this, and more which could be brought to light by a fuller exegesis, metaphorical is an inadequate way to describe this language: it suggests analogies in the literary sphere. But similarly to speak of this as ontological is to suggest analogies in the manner of thought and expression of men of another period than the Biblical or than our own: it is altogether too metaphysical. We here are dealing with the unique event of Christ and the unique society of the Church. If we must describe the nature of this language it will have to bear witness to this unique quality, so that we have no escape from calling it Christological language. This may appear to non-Christians as a retreat into our own kind of nonsense; but we should at least claim that given our premises this is not an illogical way for Christians to talk: our phrases are not to us meaningless. In drawing attention to the Christological series, Jesus, the eucharistic elements, the Church, we are asserting that each in its own way is patient of being understood in terms of the Church's great Chalcedonian formula.[9] As with Christ, there are two natures in the

9. This, if I understand him correctly, has been argued by Professor T. F. Torrance in his essay 'Eschatology and the Eucharist' (**Intercommunion: Faith and Order papers** ed. Donald Baillie and John Marsh, 1952) and elsewhere.

Church, one human, the other divine; but in this case the human nature is that of sinful mankind, the divine is that of the God-man, Christ. There must be no attempt to separate the person, as into the Church visible and invisible; nor to confuse the natures, as in perfectionist sects. There is neither separation nor fusion.

What then does this language do to the life of the Church, if used, pondered upon, proclaimed as Word of God? It recalls the Church to the solidarity of her existence in Christ; it reminds the Church that a certain mystery attaches to her nature, the mystery of Christ with whom we suffer, are buried, rise again. It speaks of the diversity of gifts within the one body, but it speaks also of one Lord and one baptism. Illegitimate inferences may be drawn from it: it must not be used to support the doubtful theology of — "Christ has no hands but our hands." But under its pressure the Church of to-day has rightly sought more adequate expression of her unity, that she may indeed be mankind recreated in the one body which can only be understood as Christ her Lord was understood.

IV

The images so far examined have been patient of description in dimensional terms: the first speaks predominantly of the horizontal life of the Church as the Israel of God stretching back to the Exodus (and beyond that to Abraham) and forward to the last day; the second speaks of the vertical relationship, of the presence of the atonement-making God; the third of the solidarity of the new mankind in Christ. The fourth speaks of the call which over-arches the others, and provides the dome of heaven within which the Church has its existence: it speaks of the Church as *the elect community*. In the second qualification, the Church as *naos Theou*, the stress is on the Church as the temple of the Holy Spirit; the third speaks of the body of Christ; the fourth concentrates attention upon the God who calls. This is the trinitarian centre of the Church's life.

The background of this language is unmistakably that of the Old Testament. There we find a corporate and an individual use of the term, but the individual's call only has significance in relation to Israel as a whole. Election in the Old Testament is "the choosing of Israel, and the choosing of single Israelites or bodies of Israelites to perform certain functions for Israel" (Hort). It is the same in the New Testament: the Church is *hoi eklektoi*. Except

for singulars used as plurals — the elect lady (II John 1), an elect race (1 Peter ii:9) — and once in Romans xvi:13, the only singular use of *ekletktos* is of Jesus: he is the Elect One (Lk. xxiii:35; John i:34). Similarly *eklegomai* with God or Christ as subject always refers either to the community of the Church or of individuals to perform functions for her, the Twelve, Peter and so on. What we have to do with is "a chosen people, not simply an assemblage of chosen men" (Hort.). Further, the ground for election in the Old Testament is God's love (Deut. iv:37; vii:7-8), "to tell forth his excellencies" (Ps. xliii:21 — a phrase quoted at I Pet. ii:9).

This language of election is taken up by Jesus in relation to his mission (e.g., Mk. ii:17) and is reproduced in every part of the apostolic tradition: particularly in 1 Peter, in Paul — where it is noticably dominant in 1 Thessalonians, perhaps for pastoral reasons, and in Romans ix-xi in the service of the construction of a theology of history — in the Fourth gospel where it is set forth as the ground of Christian existence (Jn. xiii:18; xv:16, 19), and in the Apocalypse where the elect, the called and the faithful are one. In this last case, what election works is faith. Central to this is the figure of Jesus as the Elect One, the unique Son *(agapetos, huios monogenes)* who confers sonship, adoption *(huiothesia)*. The origin of our sonship is God's election; the means whereby men enter into it is participation in the sonship of Christ, through baptism (Eph. i:13); the new relation is one of fatherly love and filial obedience; the heritage into which we have entered is the right to call God Father, and from this privilege flows all else (cf. Gal. iv:1-3, Rom. ix:4, Eph. iii:8).

We find then — somewhat unexpectedly in view of the severity with which the doctrine of election has been regarded in some quarters — that this is the most personal, as distinct from individualistic, language with which we have to do. More than any other image it is translatable into the I-Thou terms so profitably exploited by Martin Buber and a host of recent and present-day Christian theologians. We might call it theocentric language provided it is always understood that the God with whom we have to do is not the construct of natural theology, but the God of grace who calls men into a relation of sonship in Jesus Christ. We might call it personal language provided we understand that personal does not mean individual, but that we have to do with the only true Person who comes

and as Father gathers His family through the death of the unique Son and the pouring forth of His Spirit to enable His children to cry Abba.

V

The trinitarian nucleus at the centre of our group of images was preceded by the first qualification of the Church as Israel: she had continuity with the Exodus and desert community. While the eschatological note is never absent the dominant impression created on the imagination by that language was of the Church's life stretching backwards. Our fifth and last qualification looks forward with hope and yearning for the end: *the bride of Christ* is a predominantly eschatological image of the Church. As Professor Torrance has vividly put it: the picture of the Church in the New Testament is that of a withered crone who is destined to become the bride of Christ.[10]

This image, like the others discussed, has of course an Old Testament background. Hosea, Jeremiah, the second-Isaiah and Ezekiel all speak of Yahweh as Israel's husband; but as for Yahweh's wife, well, frailty thy name is woman — and the woman is Israel! The third Isaiah gives us (lxi:10, lxii:4-5) an idealised picture of Israel as the bride; or perhaps we should say, a picture of the perfected Israel as the bride of Yahweh: he looks forward to the consummation of Israel's life. And of course what were originally secular love songs (Ps. xlv and the Song of Songs) came to be interpreted as celebrations of God's love for Israel.[11]

The direct evidence that the Messiah was thought of in Judaism as Israel's bridegroom is rather later than New Testament times; but the synoptic gospels seem to assume the association, and Dr. Best no doubt correctly asserts that "it must have been made in the Church from almost the beginning, before contact with Hellenism." It may very well go back to Jesus himself. It is taken up in Paul, in the Fourth Gospel and in the Apocalypse.

What then does this language about the bride do for the Church? It inculcates an attitude of waiting for her final bliss (Mt. xxii;1-14; xxv:1-13; Rev. xix:7-9; xxi:9-11), of preparation for the day when her Lord will come to claim her. Ephesians v. 22-33, it is true, speaks as though the marriage has already taken place: Christ cherishes and

10. I cannot trace the reference for this remark: I hope and believe that I am quoting correctly.

11. On all this see Claude Chevasse, **The Bride of Christ** (London 1940), and Chapter x of Best's **One Body.**

nourishes the Church, as the true husband loves his wife. The image is capable of this variation just because New Testament eschatology oscillates between the hour which is yet to come and that which now is; and the references to baptism (26) and the Lord's Supper (29) perhaps suggest that it is in sacramental worship that the Church proleptically enters into that relation which will be hers fully at the end.

So we conclude that this fifth qualification is eschatological in its import. Other images are also eschatological in their perspective, but this exclusively so: "the Spirit and the Bride say, Come . . . Come, Lord Jesus."

If these are the ways in which the New Testament writers speak of the Church,[12] then certain consequences follow:—

(1) Stylised statements of the marks of the true Church have to be re-examined and judged by the richness of this Biblical language. Confessional and systematic theological statements inevitably move away from the concrete imaginative language of the New Testament to more generalised formulation. The Church's structure then tends to be controlled by these general statements, and as long as we think of the Church as a legally-based institution this will not worry us. But the New Testament way of speaking about the Church is not structure-forming in the same way in which general statements operate. A way must be found whereby the Word, and that means the Biblical words — or at least the dominant Biblical images, the scriptural words which have revelatory power[13] — can be released into the life of the Church. A Church which lives by the Word of God must be content to be shaped and reshaped by these images. What the effect will be on the

12. It must be understood that no attempt has been made to make an exhaustive list of images employed in the N.T. description of the Church. But it could, I think, be argued that other significant images group themselves under these five types: e.g. the Church as the true children of Abraham clearly is a parallel qualification to that of the Exodus, desert-community; the vine and the branches is the Johannine equivalent of the body of Christ, and so on.

13. cf. Paul Tillich: "Ordinary language even when dealing with matters of ultimate concern, is not a medium of revelation. It does not possess the 'sound' and 'voice' which makes the ultimate perceivable. When speaking of the ultimate, of being and meaning, ordinary language brings it down to the level of the preliminary, the conditioned, the finite, thus muffling its revelatory power. Language as a medium of revelation, on the contrary, has the 'sound' and 'voice' of the divine mystery in and through the sound and voice of human expression and denotation. Language with this power is the 'Word of God.' If it is possible to use an optical metaphor for the characterization of language, one could say that the Word of God as the word of revelation is transparent language. Something shines (more precisely, sounds) through ordinary language which is the self-manifestation of the depth of being and meaning." (**Systematic Theology** I, p. 124.)

legal structure and institutional life of the Church in our day no man can tell. The supplementing of traditional confessional and denominational statements, and the revision of liturgical practice, all of which is called for no longer by "the modern mind" but by a recovery of Biblical awareness, will require to have as its preoccupation the release of the central Biblical images into the life of the Church.

(2) To be prepared to do this, many Christians will have to rid themselves of two misleading intellectual habits:—

(i) The first is the assumption that imaginative language is inexact and childish, whereas general statements belong with the maturity of the race. The present intellectual atmosphere works favourably towards the dismissal of this habit. To take but one example: Dr. Mary Hesse in a recent study[14] stresses the inadequacy for scientific description of the logical distinction between identity and difference, and pleads for the assistance of linguistic philosophers "to take in hand the task of clarifying the use of analogy, in science and elsewhere, to describe real relations between things" (p. 146). The Biblical theologian might equally claim that the tendency to drive him to say of a certain Biblical description of the Church: is it metaphorical or ontological? is to commit him in advance to a too narrow range of choice in uses of language: here again there may be some third way of speaking which is not adequately covered by the distinction between identity and difference. The theologian to-day needs the assistance of philosophers who are concerned with these questions to assist him in clarifying various uses of language among which — perhaps as a separate category — the Biblical may be found. In the process the Church may be helped to live by its own language in such a way as to bring its contemporary existence under judgment and into a day of renewal.

(ii) The second habit is very like the first (in fact it is probably another way of stating it): the exclusive attachment of many in the Western Christian tradition to the *via negativa*, the way of rejection of every intermediate image to reach God Himself.[15] Much of the devotional, not to say dogmatic, practice of both Protestantism and Catholicism cuts out pre-occupation with everything else

14. **Science and the Human Imagination**, aspects of the history and logic of physical science (London 1954).

15. The point has been brilliantly put by Charles Williams in his book on **Dante, The Figure of Beatrice.** (London 1943).

in order to worship god. But there is another way, the Way of Affirmation, "the approach to God through these images": the recognition of God's presence in the repetition of God-given, Biblically-enshrined, imaginative language about Himself and His Church. There is a constant danger that theologians having climbed to God by means of His self-revelation in scripture (the very word "revelation" is itself here misleadingly abstract: better to say "by means of the fulfilment of His promises in Jesus Christ borne witness to definitively in Holy Scripture"), to kick away the ladder by which we have ascended. But the angels of God ascend and descend upon the Son of Man, that is upon Israel; and it is only as we live in the image-affirming life of the Church as Israel, qualified by the Biblical language, that we shall achieve our true existence as the household of faith, the people of God.

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Book Reviews

NATURE AND GRACE: SELECTIONS FROM THE SUMMA THEOLOGICA OF THOMAS AQUINAS.

Translated and Edited by A. M. Fairweather (S.C.M., The Library of Christian Classics, Vol. x), 1954, pp. 386; 30/-.

Mr. Fairweather's claim to be an authority on Thomas Aquinas was established some ten years ago when he produced his work on "The Word as Truth," which was a comparison of the views of Revelation held by Thomas Aquinas and by Karl Barth. The selections which he makes in the volume before us to a great extent indicate the same kind of interest. Now the task of selecting from the massive *Summa* the most representative portions of the theology of Thomas Aquinas can have been no easy one; and there seems to have been a lot of wisdom in the decision to illustrate one general theme, rather than to give a compendium of, say, the whole of part I. The selections which he makes come from Parts I and II. From Part I, we have such topics as "The Existence of God," "Perfection of God." "Of Divine Providence," "Of Predestination"; and from Part II the discussions on Sin, Grace and Merit; and on the Theological Virtues, of Faith, Hope and Charity.

In his General Introduction to the translation, Mr. Fairweather deals with the relation in which Thomas stands to Augustine, in regard to such matters as sin, freedom, grace and the nature of our knowledge of God; to Aristotle in the subjects of epistemology, psychology, and metaphysics; and to Anselm in regard to the Ontological Argument. After summarising the questions embodied in the treatise on grace, Mr. Fairweather concludes:

"The whole treatise causes one to wonder what would have happened at the time of the Reformation if Aquinas had been universally understood in the Catholic Church, and if all parties had used the same terms with the same meanings. The Reformation would still have been inevitable, but it might have taken a different course."

This quotation is an excellent illustration of a certain tantalising quality which the whole so-called "General Introduction" possesses; for Mr. Fairweather seems — almost unnecessarily — to keep his introduction brief, much briefer than some of the other Editors in this series have done. Quite clearly he has both the ability and the knowledge to provide us with something much more satisfying.

Certain additional matters should be mentioned:—

(i) It might have been valuable if the Editor had included certain excerpts from the Treatise on the Sacraments (*Summa Theologica*, Part III, Qq. lx, ff.) and particularly from Q. lxii, which deals with "the principal sacramental effect which is grace." I do not think that a Roman Catholic theologian would have considered any selection from Thomas, concerning grace, to be complete without some mention of sacramental grace.

(ii) It is a pity really, that this volume in the Library of Christian Classics should cover so much material similar to, and even identical with, that embodied in the "Philosophical Texts" and the "Theological Texts" of St. Thomas, translated by Thomas Gilby. This fact is all the more regrettable, when it is remembered that this volume is the only one dealing with Thomas Aquinas in the

Christian Classics series. Since we have two translations of this material in fairly accessible form, it might have been desirable to provide us with translations of some of the lesser known works of Thomas.

(iii) The numeration of the original *loci* in the text of the *Summa* is somewhat misleadingly given both in the table of Contents (pp. 11-19) and in the body of the text. On p. 11, we have "PART I. QUESTIONS 1-1; 20-23"; and, on p. 13, the heading reads "OF SIN. PRIMA SECUNDAE, QUESTIONS 82, 85," and this form is followed throughout the rest of the table of Contents. It will be noted both that there is a change from English title (PART I on p. 11) to the Latin (PRIMA SECUNDAE on p. 13); and that there is no indication to the English reader, for whom, after all, the book is primarily designed, that a transition has been made to a Second Part. Incidentally, having called the section "PART I" on p. 11, the Editor calls it "PRIMA PARS" on p. 25. This is not serious; it is rather confusing.

(iv) Full credit must be given to Mr. Fairweather for the trouble he has taken to compile the "Index of References to Other Authors and Sources"; and it is a clear indication of the quality of the scholarship which he has brought to his task.

JOHN McINTYRE.

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THE EUCHARISTIC WORDS OF JESUS.

By Joachim Jeremias, translated by A. Ehrhardt, with an Introduction by John Lowe (Oxford, B. Blackwell), 1955, pp. 195; 18/-.

The Eucharist is still to-day, and certainly to the Last Day, one of the foremost problems of Christian theology. Thus we owe a debt of gratitude to the publisher and to the able translator for having made available in English the second edition of a book which since its first appearance in 1935 has played a great role in the discussions on the Sacrament of the Altar in Continental theology. The Dean of Christ Church, Oxford, calls it in the Introduction rightly "a weighty and indispensable contribution in any discussion of the background, nature, and interpretation of the Last Supper." It is the mature fruit of prolonged studies by a scholar in the field of New Testament research who has distinguished himself in elucidating the Jewish background of the Gospel. His archæological studies on "Golgotha" and his investigation of the modern Samaritans show him as a historian who always asks for facts. This factual character, as far as it goes, is the strength of the present book.

Chapter I, "Was the Last Supper a Passover Meal?" answers the question in the affirmative. The material, put forward in support of the synoptic tradition, is so exhausting, the refutation of the objections so convincing that in future it will be very difficult to defend the historicity of the tradition of John (and perhaps Paul, I Cor. 5:7), however its origin may be explained, according to which Jesus died in the very hour of the 14th of Nisan when the Passover lambs were killed in the Temple. The attempts made to harmonize these traditions are shown to be untenable, and the "Passover-Kiddush," a sanctification of the feast 24 hours before its

beginning, which has played such a great role in modern discussions is rejected as "a product of fancy, for which there is no evidence" (p. 24). The astronomical investigations as to when in those years the 15th of Nisan was a Friday are discussed. Though they are not conclusive they yield as an interesting by-product the result that Jesus probably died on April 7 of the year 30, whether this was the 14th or 15th of Nisan. Chapter II discusses "The Account of the Last Supper within the Framework of the Passion Story." Chapter III tries to establish "The earliest text of the Words of Institution." The silence of the Fourth Gospel is explained as *disciplina arcani*. New light is shed from Jewish sources, including the Dead Sea Scrolls, on the problem of this discipline in the time of Jesus and the Apostles. In a new and thorough examination of Luke Dr. Jeremias, revising his former views, maintains the authenticity of the Longer Text. A thorough discussion of the problem of the oldest form of the words of institution shows the substantial agreement of the two forms represented by Paul-Luke and Mark-Matthew. "The earliest text of the words of institution ("interpretation" would have been here the correct translation) which can be established is: *labete; touto estin to soma mou 2. touto estin to haima mou tes diathekes to ekchynoomenon hyper pollon.* This means — and this result has surprised me very much — that the earliest text of the words of interpretation which can be established by comparison of the texts is identical with the text of Mark" (p. 114f.). The Aramaic text of the decisive words, as spoken by Jesus, was probably: *"den bisri"* (not *"guphi"* as the author, following G. Dalman, in the first edition suggested) and *"den idmi"* (p. 141). The last chapter "The Meaning of the Eucharistic Words of Jesus," though containing very valuable material, shows the weak spot of Professor Jeremias' otherwise so great scholarship. To establish, by means of careful examination of the sources, the historical facts concerning the Last Supper including the words actually spoken by Jesus on that occasion is one thing. To interpret the facts and the words is another thing. Such interpretation requires not only historical, but also theological understanding. Now Dr. Jeremias is, of course, a theologian who takes the Messiahship and the atoning death of Jesus quite seriously. But, to say nothing of the interpretation of the Last Supper as a mere parabolic action to be repeated, indeed, by the Church, is it possible to understand the words "in remembrance of me" as meaning, "that God remember Me"? "He desired that His disciples should continue to meet together daily as the table fellowship of the Messiah during the short interval between His departure and the parousia, and thereby to remember His Messiah by bringing the consummation to pass" (p. 165). Apart from the christological implications of this sentence, is it believable that all Christendom throughout the ages should have misunderstood those words? Another question: Can sound historical research declare that John 6:51c-58 does not originally belong to the discourse on the bread of life, but comes from a pre-Johannine eucharistic homily (p. 73)? How can that be proved? One must compare such exegesis of John 6 with the profound theological insights of the late Sir Edwyn Hoskyns in order to understand in what direction the present book needs supplementation.

Further studies concerning the question of the day of the Last Supper should deal with the rich patristic literature on the Christian "pascha" and the many attempts of the Fathers and the Schoolmen (Aquinas Summa theol. III, qu. 46,9; 74,4 and Summa contra gentiles IV cap. 69) to harmonize the Synoptists and John. The use of

leavened bread by the Eastern Church (p. 6) seems to have nothing to do with the Johannine tradition. The entire Ancient Church used ordinary bread; the "asyma" were introduced in the West only in the early Middle Ages. By the Ancient Church they were regarded, as the wording of the canons forbidding the partaking of the Jewish azyma (Apost. 70, Laodicea 38, Quinisextum 11) suggests, as something Jewish.

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DAS RINGEN LUTHERS UM DIE FREIHEIT DER THEOLOGIE VON DER PHILOSOPHIE.

By Wilhelm Link (Chr. Kaiser Verlag, Munich), second edition, 1955, pp. x + 392; D.M. 13.50 (bound in cloth: D.M. 16.50).

Link's book covers a considerably wider field than its title indicates. The author does not merely relate Luther's struggle of theological deliverance from the philosophical bondage of the medieval schoolmen, he uses, in fact, the historical background for a fundamental treatment of the relation of philosophy and theology. As he informs the reader, his is not primarily an historian's approach but that of a systematic theologian. In this capacity Link brings outstanding qualities to his task. His ability to organise his profound scholarship with force and precision has produced a masterpiece of incisive and lucid statement.

Link sees in the *simul justus et peccator* the "centre" of Luther's theological thinking. I deliberately say, Luther's theological "thinking" and not "thought," since it is a matter of first importance to the author to press home the point that the *simul justus et peccator* was to Luther not an abstract theological truth, but a truth that can only be existentially apprehended in the act of confessing one's sin before God. Any other view of the *simul justus et peccator* turns it immediately into philosophy and falsifies its meaning.

According to Link, Luther meant to affirm in the *simul justus et peccator* the absolute simultaneity of the Christian's condition as sinner and righteous as well as the absolute totality of the two conditions. This interpretation of the condition of the justified sinner is for Link the criterion by which he distinguishes "true" from "false" theology. Any theological system that reduces the simultaneity into the sequence of then and now (once a sinner, but now righteous) and the totality into a partly . . . partly (in some respects a sinner, in others righteous) becomes "false" theology. For it deviates from the fundamental truth which finds expression in the formula *simul justus et peccator*, i.e., that at all times man is entirely dependent on the divine mercy revealed in Jesus Christ for his salvation. With that, Link places himself squarely on the reformation principle that our faith must in no way become a "possession' by which we might become righteous in our own right after all.

By this rigid standard, Link measures the formative influences on Luther's theological thinking: Thomism, Augustine, Nominalism, and Mysticism. Each in turn is found wanting. From this, the reader must, however, not get the impression that Link is blind to the legitimate function which philosophy exercises in the field of theology. In fact, he insists that theological thought cannot proceed without the help of philosophy. (A theologian who dismisses the help of philosophy categorically, only sends philosophy underground in

his theological system and deceives himself.) He merely wishes to sharpen our perception to the dangers which await theology from the employment of philosophical helpmates.

It is not surprising that Link has not always done justice to the theological systems which he scrutinises with such admirable power of discrimination. Occasionally, he criticises the spectre of logical consequences which he fears rather than the theological system itself. It is typical of this attitude that he tends to speak of "the Augustinist" and "the Thomist" when he purports to discuss Augustine and Thomas Aquinas. But while Link's historical judgment must be questioned at times, as a systematic thinker he continues to command our admiration and respect. His book can be recommended not only to those who wish to have an authoritative statement of Luther's theology, but to all who wish to exercise their mind on a truly outstanding exercitium of theology.

Unfortunately, the reviewer must add that this will be the only book ever to be published under the author's name. After Wilhelm Link had completed his manuscript, he spent a well deserved holiday in the Swiss mountains where a fatal accident cut short the promising career of this gifted tutor of the famed Tübingen Stift at the early age of thirty. We owe the editors, Professor Ernst Wolf and Dr. M. Mezger, and the publishers gratitude that they have sent out the book (originally published in 1940) in a second edition. The theological book market would suffer a serious loss if one day this book should no longer be available.

H. H. REX.

Dunedin.

ST. ANSELM AND HIS CRITICS. A REINTERPRETATION OF THE CUR DEUS HOMO.

By John McIntyre (Oliver and Boyd, Edinburgh), 1954, pp. 214; 15/-.

Most theologians have spoken of St. Anselm's theory of the atonement with two voices, with appreciation and with criticism. Denney, for example, admitted that the seriousness of sin was duly stressed, the necessity, too, of satisfaction lying in God, and forgiveness as being the result of Christ's work. On the other hand, the love of God was not apparent and the death of Christ was but a quantum. Mozley admitted that the *Cur Deus Homo* was epoch-making, yet no relationship was established, he held, between God's honour and God's justice, while forgiveness had no relevance. Franks complained of the alternate use of satisfaction and merit. Scott Lidgett asserted that Christ was a *deus ex machina*, that the ethical qualities of the atonement were taken away, that the spiritual influence of the death of Christ on mankind was destroyed. Adams Brown argued that St. Anselm was yet another exponent of the sacrificial theory of the Epistle to the Hebrews. According to David Smith nowhere is St. Anselm positively erroneous, yet surely he is independent of Scripture and shows no vital nexus between Christ's work and sinners. Ritschl declared that St. Anselm did not see the inconsistency between his deductions from God's justice and the conception of the honour of God. Harnack — most scathing of all — was of the opinion that the theory was entirely untenable.

One has the impression, however, rightly or wrongly, that many such criticisms are made without close and adequate study of the texts. "It is actually true," says Aulen, "that Anselm's teaching has often been misinterpreted, and that many, or most of the criticisms

which have been levelled against it are valid only against a misrepresentation of it which amounts to a caricature." That this is true is amply proved by Principal McIntyre's latest and very detailed study. His treatment is under a fourfold heading. The first deals with "Methodology," particularly with the Anselmic principle, *Credo ut intelligam,* and its bearing on the argument of the *Cur Deus Homo.* Under the second, "Hamartiology," Dr. McIntyre finds it necessary to correct the erroneous views of certain scholars — such as Hughes, Moberly and Stevens — regarding what sin meant to St. Anselm. Doubtless "debt," having a commercial ring about it, was always open to misunderstanding. A close examination is made of the meaning of the Anselmic "satisfaction," not, indeed, as regards previous historical uses of it but rather with respect to the place it occupies in Anselmic thought. Ritschl and Franks are egregiously astray on this subject, as the Principal shows. The third heading, "Christology," is perhaps the most difficult part of the book, which, however, is only to be expected when the relationship of *Deus-Homo* comes in for consideration. Exceedingly interesting is the discussion first of the sinlessness of Christ and then of His freedom. The fourth heading, "Soteriology," brings us to the climax of the discussion, that dealing with the voluntary nature of the death of Christ, the value of that death, the appreciation of the merits coming from it and the example that it affords to men. Dr. McIntyre has to do battle with the misunderstandings of Harnack and Ritschl, particularly the former. Neither seemed to see the connection between merit and satisfaction, Franks speaks of Christ's satisfaction as only exactly purchasing the remission of sins. But where does St. Anselm say that? Harnack and Denney are offended, apparently, that "penalty" falls out of St. Anselm's scheme — to which Dr. McIntyre has his answer.

Perhaps the most fruitful contribution to theological thought in this book is the discussion of the *aseitas* of God — so strangely omitted by Harnack. The atonement follows, it is argued, from the nature and will of God and not from some rational necessity external to God.

This book is a splendid example of present-day Australian theological scholarship. The author is to be congratulated on his work. Admittedly, it does not make easy reading. The difficulty, too, is aggravated by the constant references in the text to numbered sections of St. Anselm's works. A bibliography and an index would have been helpful.

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Melbourne.

STUDIES IN THE GOSPELS. Essays in memory of R. H. Lightfoot. Edited by D. H. Nineham. Blackwell, Oxford, 1955, xvi + pp. 262; 30/-.

This is a book of twelve essays, mainly on the Synoptic Gospels; all but two are by Oxford men, and the book is a tribute to the memory of the Oxford scholar whose best monument is his exquisite *Gospel Message of St. Mark.* A commentary on St. John's Gospel is soon to appear. The Editor contributes a biographical notice. The essayists show in many places how they are conscious of their debt to him.

This book of Oxford essays is deeply different from such a book as might have been written thirty years ago. Then, Streeter's *The Four Gospels* was just out; and a book of essays would have

dealt largely with documentary criticism, and have reflected in part the outlook of Liberal Modernism. These essays are far more critical, as for instance with regard to the possibility of constructing a chronology of our Lord's life; they are orthodox; and they go deeply into New Testament theology. Austin Farrer does indeed write "On dispensing with Q"; Luke, he believes, had no documents before him except the gospels of Mark and Matthew, and why should he not have taken from Matthew the matter that he has in common with him? (But perhaps the report of the death of Q is exaggerated. Why should not Luke have had sources? Lk. 1:1 seems to imply this; and if Mark was written, as Dr. Farrer holds, c. 65 A.D., and Matthew perhaps 10 years later, and Luke after that, we are left with more than half a century of oral tradition; and that is a long time.) The positive point, however, remains that we can no longer think of the evangelists as operating with scissors-and-paste methods; each had his insights, and we must sit at their feet to learn from them the vission which they have seen. From this point of view, Dr. Farrer has some most interesting and valuable things to say about St. Luke and about St. Matthew. One point that comes up is with regard to St. Luke's "Central Section" (9:51 - 18:14); whereas St. Matthew has chosen to group the Teaching mainly in five Discourses, occurring at intervals through his gospel, St. Luke prefers to follow Mark nearly to the end of the active Ministry, and then give the main body of teaching all together. C. F. Evans takes the same view of the Central Section, and suggests that St. Luke has derived his order of subjects from the Book of Deuteronomy; he prints in parallel columns an outline-summary of the two texts. (He does not make this suggestion, but could not such an arrangement have been adopted for lectionary purposes?)

One of the outstanding essays is that of C. P. M. Jones, on Hebrews and the Lucan Writings. In the theological thinking of the N.T., we can distinguish four chief "families"— Mark-Matthew, Paul, John, and Luke-Hebrews. In Luke-Hebrews we have the thought of the Ascension, of our Lord as gone from us, and to appear at the Advent. Compare with this St. Paul on the life "in Christ," and Christ in us; and St. Mark's scheme, in which the apocalyptic discourse introduces the passion-narrative. In Mk. 13 we have first the preliminary trials of the Church, vv. 5-13; then the advent of Antichrist, vv. 14-23, with unimaginable tribulations (vv. 19-20); then the Lord's own advent, vv. 24 ff. The Lord's passion is on this pattern; He must endure the onset of all the powers of evil (compare John 17:12, where the naming of Judas as "the son of perdition" means that he was Antichrist; this was a point of which Dr. Lightfoot felt certain) and the narrative of the resurrection closes with more than a hint of the Advent at 16:7. St. Luke modifies St. Mark's treatment deeply; the central part of the apocalyptic discourse is seen in the light of the Fall of Jerusalem, and the Advent is seen as the End of History, which is expected to be near. J. C. Fenton, in his essay on "Paul and Mark," draws out in a most illuminating way the theological parallels between them.

Dr. Dodd contributes an essay on "The Appearances of the Risen Christ, an essay in Form-criticism"; he distinguishes the "circumstantial" narratives such as the Emmaus-story, from the "concise" narratives such as would naturally be handed down in the tradition, with which I Cor. 15:3-5 is to be grouped. There are some remarks at the end about the substantial authenticity of the tradition; here Dr. Dodd is detached and scientifically precise, saying in the last

sentence that these traditions merit the same degree of critical consideration as the "paradigms," etc. which occur in other parts of the gospels "not only in their aspect as witnesses to the faith of the early Church, but also as detachable records of things that happened."

D. M. Mark-Hope writes a deeply thought-out essay on "Sacrament and Common Meal," bringing together with the Last Supper not only the Feedings of the 5,000 and 4,000 but also the meals of our Lord with the Publicans and Sinners and with Zacchaeus.

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SHORTER NOTICES.

The Best World, by J. V. L. Casserley (Oxford University Press, London, 16/- Aust.). Langmead Casserley has won for himself a coveted position as a Christian sociologist. This latest work will enhance his steadily growing reputation. It is written in an easy and felicitous style. It is penetrating without being pompous, and simple without being superficial. Dr. Casserley has taken his title from a poem by Gerard Manley Hopkins and he describes his theme in the sub-title as "A Christian Examination of East-West Tensions." There are two parts: the first is a discussion of "Marxism in Theory and Practice." This section is a valuable analysis of the teaching of Karl Marx, and its merit lies in the fact that it does subject to searching and penetrating scrutiny the philosophical presuppositions of Marxism. The second part is a discussion of "The West in Practice and Theory." This section is a sociological discussion: the author condemns our "deification" of democracy, our "Obsession" with commerce and economic activity, and the "secularisation" of the west. This discussion is lucid and helpful: the author has a gift for exposing vague and woolly thinking, loose language, and inaccurate and misleading terminology (for example, he shows how meaningless is such a phrase as "the democratic way of life"). One might almost say of Casserley what Lord Lang said of Dean Inge: "Of all self-inflated balloons and egotistical bladders he is the prince of privates." It is regrettable however that this writer so seriously misunderstands Reformed theology. He finds it difficult to speak temperately (let alone wisely) of either the Reformers or Puritans. That is singular, unfortunate. Is his aversion theological or emotional? It would be interesting to know. It is to be hoped that the author will take pains to improve his knowledge of the contribution which Calvinism has made to sociological problems, and he might well begin with Kuyper's work on Calvinism.

Discovering Buried Worlds, by Andre Parrot (S.C.M., London, 7/6). This volume, which inaugurates a new series entitled "Studies in Biblical Archaeology," serves as a useful and factual introduction to the series. It reviews the main fields of operations and summarises recent findings. It has the additional advantage of being written by one who is himself a "practitioner": Professor Parrot has been digging for twenty-five years and was the Director of the M.A.R.I. Archaeological Expedition. He writes with knowledge and enthusiasm.

The Epistles of James and John, by Alexander Ross (Eerdmans, $2.50). It is regrettable that this volume which is in the same series as *The Acts of the Apostles*, by F. F. Bruce (reviewed in Vol. XIV, No. 2) is not of the same excellence. The author leans heavily on certain older

commentators — notably Salmon and Zahn. The resulting commentary lacks both freshness and penetration: it is useful, but pedestrian. Nevertheless the series as a whole is to be welcomed and commended. Earnest students of the Bible will appreciate careful and detailed exposition of the text of Holy Scripture which is both scholarly and reverent.

Jewish Thought as a Factor in Civilization, by Leon Roth (2/-), *Racial Equality and the Law,* by Morroe Berger (3/-), *The Ecumenical Movement and the Race Problem,* by W. A. Visser T'Hooft (2/-), published by U.N.E.S.C.O., which is performing a valuable public service by publishing monographs on important social problems. Our first need is to know the facts: we are then in a position to reach an informed judgment. Each of these monographs will provide accurate information and aid clear thinking.

S. Barton Babbage.

Theology and Theological Study, by Gabriel Hebert (Angus and Robertson, Sydney, 3/-). This paper embodies the lecture delivered to the Melbourne College of Divinity at the conferring of Degrees in 1955. Dr. Hebert defines Theology as "a 'reversed science,' seeking to interpret the will and purpose of God in relation to human knowledge in the light of God's Word revealed." Using Tillichian terminology, he asserts the true place of Theology in relation to the natural sciences lies neither in the impositions of Heteronomy on the side of Theology nor in disintegrating Autonomy on the side of the sciences, but in the way of Theonomy which holds the key to the necessary co-ordination of the sciences "with the conception of God who made the worlds." In the more congenial spheres of the human sciences Theology must be philosophically stated in the thought forms of each age, whilst it needs to interpret history in the Church and the world by endeavouring to see "what God is doing in it." And, basic to all, "it is necessary that Theology should be involved in the most thorough scientific study of the Bible as the Book of God's revelation in history," but the salutary warning is added that merely intellectual study is not enough but requires also "the personal readiness to listen to the Word of God that is being uttered in those human words." The lecture, which concludes with sound words of spiritual counsel for ministerial candidates, presents a forceful and sustained apology for Theology in its true nature and function —"the life of man in the light of God."

Has Karl Barth Become Orthodox? by Cornelius Van Til (Presbyterian and Reformed Publishing Company, Philadelphia, $0.50). The author's *The New Modernism: An appraisal of the Theology of Barth and Brunner,* which appeared ten years ago, was subsequently designated by Dr. John McIntyre as "the most formidable and systematic criticism" yet levelled at the Dialectical Theology. Here, bearing in mind the not uncommon impression that Barth in contrast to Brunner increasingly draws nearer to traditional orthodoxy, Van Til in this brochure briefly considers Barth's views on Scripture, God, man and Christ as being the consistent expression of his basic position that revelation is *indirect* in contrast to orthodoxy's conception of revelation as *direct.* The analysis is very competent and penetrating, although many who do not hold to the writer's assumptions will challenge his deductions which are summed up in his final conclusion: "Never in the history of the Church has the triune God been so completely and inextricably intertwined with his own creature as He has been in dialectical thought."

Church of his childhood — the Catholic Apostlic — that now almost defunct offspring of the Irvingite movement. That this gifted but erratic enthusiast was harshly treated by the Church of his day, the writer makes clear. We are reminded that John Dunmore Lang wrote from London to Sydney in 1833: "however mistaken Mr. Irving and his friends may be in some things it is much safer to be wrong with such men than to be right with those who have been aiding and assisting in expelling them from the Church." This interesting, but rather eulogistic sketch, the subject of which is actually placed in the same category as Chalmers, needs to be supplemented by A. L. Drummond's more objective "Edward Irving and His Circle."

Evanston Report (S.C.M., 25/6). This, the official account of the Second Assembly of the World Council of Churches, contains a narrative account of the proceedings, the texts of the reports, lists of those present officially and member churches, and divers appendices. As such it constitutes an indispensable source book for the history of the modern Ecumenical Movement.

Fools for Christ, by Jaroslav Pelikan (Muhlenberg $3). The thesis that rational, moral and aesthetic values are each subordinate to the concept of the Holy, is here successively discussed, negatively in the abnormal trio—Kierkegaard, Dostoevsky, Nietzsche, and positively in the more balanced three—Paul, Luther, Bach. This is a valuable work characterised by originality, insight and incisiveness. The author concludes: "The Holy is not, first of all, a highest Good, a sublimely True, an ultimately Beautiful. . . . That Holy which is not the answer to every riddle but itself the enigma in every riddle—that Holy has been made flesh and has dwelt among us in Jesus Christ."

Love the Lord thy God, by Herman Hoeksema (Eerdmans, $3). Here the author enters upon his exposition of the third part of the Heidelberg Catechism—the life of gratitude, the two preceding parts having been covered in his seven previous volumes. The discussion covers conversion, good works and the first table of the Decalogue. Hoeksema's reaction against the Kuyperian concept of Common Grace is markedly evident in his exposition of Romans 1:18ff. This volume maintains the high level of the earlier volumes in this valuable series.

Calvinism, by Ben. A. Warburton (Eerdmans, $3). This semi-popular exposition of the Five Points of Dordt covers much of the ground traversed in Boettner's misnamed volume, *The Reformed Doctrine of Predestination.* The writer falls into serious error when he assets that "the fundamental principles" of the Albigenses were the same as those of Augustine and Calvin, and he gravely overstates a strong case when he maintains "that Calvinism has been the prime mover in all the struggles for religious faith and freedom." However, despite such blemishes, this provides a well-reasoned apologia for the distinctive tenents of Calvinism.

R. Swanton.

Revision or New Translation? and Supplement, *Revised Version or Revised Bible?* by Oswald T. Allis (Presbyterian and Reformed Publishing Company, $2.00 and $0.60). In this country we have often been surprised at the warmth of the opposition to the Revised Standard Version in the United States. For those wishing to understand the objections Dr. Allis's treatment is to be recommended. The author informs us that the publishers of the new version and the National Council of Churches "have not been willing to allow

the new version to speak for itself and stand on its own merits. They are using every possible means to persuade Bible readers to accept it as a vast improvement on A.V. and A.R.V., and to induce the Church Boards and Agencies to adopt it as the Standard Version for use by their respective denominations." If this is the case determined opposition was inevitable. Dr. Allis objects to the use of modern speech, and he maintains that the version is not only "modern" but "modernist." He sets out to demonstrate that it is not simply, as is claimed, a revision of the former translation, but a new translation based on different principles. For example, in A.V. and R.V. the use of italics enables the reader to see at a glance what is the original and what is interpretative addition. Its absence from R.S.V. prevents readers from making this distinction, and this is all the more important in that R.S.V. is much freer in its renderings than those versions. The prevention of the detection of interpretative addition introduces a new principle, out of place in a revision. Dr. Allis seems to make his point, but it is a pity that he contents himself with asserting that this is a new translation, rather than a revision, and does not face the question of whether we need a new translation. In a very thorough examination he shows how sometimes the new version paraphrases instead of translating, ignores textual criticism, is inconsistent, is dogmatic where the meaning is uncertain, is unidiomatic and the like. This is not an assessment of the version, setting forth pro and con and striking a balance It is sheer polemic. But the case against could hardly be better put.

Prophecy and the Church, by Oswald T. Allis (Presbyterian and Reformed Publishing Company, $3.00). It has become something of an axiom that the business of the prophet was to speak to the men of his day. The prophets were forthtellers rather than foretellers runs the modern dictum, and the predictive element in prophecy is ignored or even denied. No one doubts that the prophets spoke to the men of their day, but on occasion they also spoke confidently of the future, and sometimes even made the ability to predict the criterion of the true prophet. The modern slurring over of the predictive element in prophecy has had unfortunate results. Among them is that all too often the interpretation of predictions has been left to those who are far from being the best qualified to handle such matters. A conspicuous example of this is dispensationalism, a system which among other things affirms that the Old Testament predictions about Israel or the kingdom have no reference to the Christian Church but will be literally fulfilled after the Parousia when Israel after the flesh will enter into the kingdom. This cannot be dismissed as a fad, held by a few, for, as Dr. Allis shows, the movement has spread far beyond the confines of the Plymouth Brethren, its original stronghold. More than two million copies of the Scofield Reference Bible, the Bible of the dispensationalists, have been sold. It is then timely that Dr. Allis should conduct a serious inquiry into the methods and results of dispensationalism. He reveals a wide acquaintance with dispensational writings, and his close examination of the evidence should leave no doubt, that for all their professed adherence to the Bible, dispensationalists are not true to Biblical teaching at all. Dr. Allis exposes their inconsistencies and reveals some of the unfortunate consequences of their whole position.

Leon Morris.

The Epistles of Paul to the Philippians and to Philemon, by Jac. J. Müller (Eerdmans, Grand Rapids, $3.50). This is another volume of the new International Commentary on the New Testament edited by Dr. Ned Stonehouse and the author is Professor of New Testament in the Stellenbosch Seminary, South Africa. The English text printed is the American Standard Version of 1901: the commentary is based on the Greek text, however, with footnotes dealing with technicalities for the benefit of those who know Greek. The commentary is an excellent one for those who do not readily make use of the more exhaustive and learned works. Müller follows Barth against most English commentators in taking the "enemies of the cross of Christ" in chapter 3 to be judaizers rather than sensualists. In 4:3 *Syzygus* (yokefellow) is taken as a proper name. In 4:19 "in glory" is construed with the verb "supply," i.e., "gloriously," "in a glorious manner." The treatment of some important matters is disappointingly meagre. The ministry (bishops, deacons, apostles) is dismissed in a line or two (p. 35 and p. 101). There is no discussion of "gospel" in such a phrase as 1:5, and the discussion of 3:9-11 (righteousness and faith) is slight. In the great Christological passage in chap. 2 (on which the author is introduced as a special authority) there is, strangely, no suggestion at all of an interpretation with reference to Adam and the Fall (cf. Rawlinson, W. D. Davies, A. M. Hunter). Indeed, Müller shows no knowledge of the kind of exegesis offered by Hunter in *Paul and His Predecessors.*

The Wages of Sin, by Leon Morris (Tyndale, London, 1/6). The Tyndale New Testament Lecture for 1954 by the Vice-Principal of Ridley College, Melbourne is "an examination of the New Testament teaching on death." The conclusion of the study is "the fact that death characteristically is regarded as something completely unnatural, an alien, a horror, an enemy. It is not simply an event, but a state, and it is connected very closely with sin. But the important teaching of the New Testament is not that death is an evil, or that man connot overcome it, but that death has been decisively defeated in the atoning death of the Saviour." Dr. Morris has provided a valuable piece of prologomenon to the doctrine of the Atonement. It is based on careful exegesis of all the most relevant passages, and shows a sound theological judgment. The nature of man, for example, is properly seen: "man dies, not simply as a body, but in the totality of his being, as a unity with physical and spiritual aspects." Dr. Morris does not attempt to discuss *how* Christ delivered men from death by His own death: he is content here to show that "death is a means of expiating sin." Yet the section, "The Evidence in Battle," in which this matter is treated, is the one which calls most urgently for further consideration. It is well that we have not heard the last of Dr. Morris on this subject.

D. W. B. Robinson.

Science and Christian Belief, C. A. Coulson (O.U.P., 14/3 Aust.) Professor Coulson is an emminent physical scientist and a practicing Christian. In 1954 he delivered the John Calvin McNair Lectures in the University of Chapel Hill, North Carolina. Their intention was laid down by the founder — "to show the mutual bearing of science and theology on each other, and to prove the existence and attributes, as far as may be, of God from nature." In the first lecture Prof. Coulson examines and rejects the method of using the gaps in our knowledge to point to God for explanation. The second lecture explains that the method of science is the construction of descriptive models, "patterns of relationships" of data. The third lecture examines "The Human

Element" in science, particularly the imagination (and inspiration) of the scientist; and it is urged that science is an essentially religious activity. The final lecture leads on constructively to the Christian Faith. It is inspiring to find such a scientist taking up the Christian apologetic. As a confession of faith these lectures are noble and refreshing. But they are not likely to have much effect on the informed unbeliever. The lecturer expresses contempt for metaphysics, but his work abounds in metaphysical howlers. He frequently contradicts himself by making the remarks of a positivist in one place and the remarks of a theist in another. The analogy around which he builds his thesis (that science and religion — and other things, such as art — are different ways of viewing the same reality, fails unless harmony can be demonstrated at the points of intersection of these realms. He has not altogether avoided the "compartmentalising" of experience which he condemns.

F. I. Andersen.

The Faith of the Christian Church, by G. Aulen (Muhlenberg, Philadelphia), reviewed in our last issue by the Rev. Dr. A. G. Hebert, S.S.M., is also published, we are informed, by the S.C.M. Press, London, at 30/-.

INTIMATION

The Ridley College Bookshop, Walker Street, Parkville, N.2., Victoria, has been appointed representative in Australia for the Presbyterian and Reformed Publishing Company, Philadelphia, U.S.A.

BOOKS RECEIVED (mention here neither precludes nor implies subsequent comment).

Christian Beacon Press, Collingswood, N.J.: *Servants of Apostasy,* Carl McIntyre, $4.00.

Church of Scotland, Edinburgh: *Interim Report of the Special Commission on Baptism,* 2/-.

Concordia Publishing House, St. Louis: *Luther's Works, Vol. 12, Selected Psalms 1,* Ed. by Jaroslav Pelikan, $5.00.

Chr. Kaiser Verlag, Munich: *Die Veruendigung des Evangeliums und die politisch Existenz,* H. I. Iwand, W. Krick, K. G. Steck, D.M. 2.50; *Die Ordnung Gemeinde,* Karl Barth, D.M. 3.90.

Eerdmans, Grand Rapids: *General Revelation,* G. C. Berkouwer, $4.00; *By Grace Alone,* H. Kuiper, $2.00; *Love Thy Neighbour for God's Sake,* Herman Hoeksema, $2.50.

Faber and Faber, London: *Living and Knowing,* E. W. F. Tomlin, 25/-.

Inter-Varsity Fellowship, London: *The Cambridge Seven,* J. C. Pollock, 3/6; *Obeying God's Word,* A. M. Stibbs, 2/6; *The Rock Beneath,* A. Rendle Short, 3/6; *Interpreting the Bible,* J. Stafford Wright, 6d.; *Heavenwards from Communism,* R. M. Osment, 9d.

Muhlenberg, Philadelphia: *Luther,* Rudolph Thiel, $5.00; *Danish Rebel,* N. F. S. Knudson, $3.50.

Oliver and Boyd, Edinburgh: *Royal Priesthood,* T. F. Torrance, 9/-; *The Biblical Doctrine of the Ministry,* J. K. S. Reid, 5/-.

Oxford University Press, London: *Facts and Faith,* R. O. Kapp, 9/6 (Aust.).

Presbyterian and Reformed Publishing Company, Philadelphia: *The Defense of Faith,* C. Van Til, 4.85; *Common Grace,* C. Van Til, $1.20; *Christianity and Idealism,* by C. Van Til, $1.80; *An Introduction to Christian Philosophy,* J. M. Spier, $3.75; *The Five Books of Moses,* 2nd ed., O. T. Allis, $3.75; *The Unity of Isaiah,* O. T. Allis, $2.25; *Israel and the New Covenant,* Roderick Campbell, $3.75; *Revelation Twenty,* J. M. Kik, $2.00; *Matthew Twenty Four,* J. M. Kik, $1.50; *The Inspiration and Authority of the Bible,* B. B. Warfield, $3.75, (reviewed Vol. IX, No. 2); *The Person and Work of Christ,* B. B. Warfield, $4.50 (reviewed Vol. IX, No. 4); *Biblical and Theological Studies,* B. B. Warfield, $4.50 (reviewed Vol. XI, No. 2).

S.C.M., London: *New Testament Theology,* E. Stauffer, 25/-; *Theology of the New Testament,* Vol. 2, R. Bultmann, 25/-; *Essays Philosophical and Theological,* R. Bultmann, 21/-; *Ethics,* D. Bonhoeffer, 21/-; *An Existentialist Theology,* J. Macquarie, 18/-; *New Essays in Philosophical Theology,* Ed. A. Flew & A. MacIntyre, 21/-; *Letters of Spiritual Counsel,* Ed. T. G. Tappert, 30/-; *A New Testament Wordbook,* W. Barclay, 7/6; *The Epistle to the Romans,* A. M. Hunter, 8/6; *The Epistle to the Hebrews,* W. Neil, 8/6, *The Biblical Doctrine of Justice and Law,* H. H. Schrey, H. H. Walz, W. A. Whitehouse, 8/6; *The Flood and Noah's Ark,* A. Parrot; *The Tower of Babel,* A. Parrot, 7/6; *Towards a Theology of Missions,* W. Andersen, 3/-; *The Christian Church and Islam in West Africa,* J. S. Trimingham, 3/-; *The Teachers' Commentary,* Revised, Ed. G. Henton Davies and A. Richardson, 25/-; *Subject and Object in Modern Theology,* J. Brown, 18/-.

S.P.C.K., London: *The Gospel According to St. John,* C. K. Barrett, 63/-; *History of the World's Alliance of Young Men's Christian Associations,* C. P. Shedd & Others, 27/6.

Tyndale, London: *The Apostolic Preaching of the Cross,* Leon Morris, 15/-; *Recensions of the Septuagint Pentateuch,* D. W. Gooding, 1/6; *Stylistic Criteria and the Analysis of the Pentateuch,* W. J. Martin, 1/6.

Zondervan, Grand Rapids: *Never a Dull Moment,* E. Price.

Zwingli, Zuerich: *Erniederung und Erhoehung bei Jesus und seinen folgern,* E. Schweizer, Fr. 15.50; *Calvins Geschichts Auffassung,* H. Berger, Fr. 14.50; *Wille und Wandlung,* P. Jacobs, Fr. 10.40; *Theologische Erkenntnislehre,* H. van Oyen, Fr. 14.50; *Das Tausend Jaehrige Reich,* H. Bietenhard, Fr. 15.10; *Judas Iscarioth,* K. Luethi, Fr. 10.50.

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